

THE EVENING BULLETIN.

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OH! MY BACK

Every strain or cold attacks that weak back
and nearly prostrated you.



BROWN'S
IRON
BITTERS RECOMMENDED
THE BEST TONIC!
Strengthens the Muscles,
Strengthening the Nerves,
Gives New Vigor.

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"Brown's Iron Bitters is the best Iron medicine I
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on the system. Use it freely in my own family."

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says: "I was completely broken down in health and
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Bitters entirely restored me to health."

Genuine has above Trade Mark and crossed red lines
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IN CHOKING CASES.

HOW TO HANDLE THE LITTLE ONES WHEN STRANGLING.

What Should Be Done to Adult Persons
When Choking—There Is No Time to
Be Lost in Inaction or Fright—Valuable
Hints.

The treatment which can in cases of choking be applied by friends who witness the accident is very simple, but in some cases it must prove ineffectual; it is a sad fact that there is no certain means which can be applied by laymen. We will first consider what is to be done when young children become choked. Treatment must in all instances commence on the instant; there is not even a second to lose. Slapping them on the back with considerable force is the old method, known and employed by all mothers, and if the offending object which has "gone the wrong way" is small, or a drop of liquid, that very generally proves effectual. If, however, it is not so immediately, something else must be done. The next step, and it would be as well to take it even without waiting to see if the first has proved successful, is to so place the child that the head will be lower than the body and the face down. Very young children can be caught and suspended by the feet or laid over the mother's knees; not on the back, but on "the stomach." That change of position will often cause the offending substance to drop into the mouth, and a forcible blow on the back will assist it.

NO TIME TO LOSE.

Pausing scarcely more than an instant to see whether or not the child has caught his breath, the mother, both hands being applied to the chest, should, with no little strength, and possibly all which she can put forth, by one quick, sudden effort force the air contained therein from the lungs. If the child is across her knees head and face downward, this procedure will be easy, and the force may be applied principally to the back, both hands being placed on each side of the spine, the fingers lying along the ribs. As she presses downward with the palms of her hands, her fingers should press inward, by which means very much of the air in the lungs will be expelled. As before said, the act must be sudden and quick, for it is only by forcing a large volume of air out of the windpipe that we can expect to drive out the object which closes it. If the child is held by the feet, then the pressure upon the chest should be applied to the sides of it. In all cases the hands should be removed at once after the air is driven from the lungs, so they can fill again. It is well also to shake the body violently a few times. In the meantime, if the father, a grown child or a neighbor is present, that one should be prepared to take the next step. While the child is across its mother's knees, in the position already described, the assistant should kneel, and with the forefinger search the throat and dislodge the offending body if found. They should enter the finger quickly but gently and pass it to the side of the throat, not directly in. Once back as far as they can put it, it should be carried from one side to the other, and in that way made to sweep the throat. Even if they do not reach and dislodge the trouble, they will very likely excite an effort on the part of the victim to vomit, in which case the throat and windpipe are cleared. If the mother is alone during the accident she must use her own forefinger as described, the head of the child being still kept low, with the face downward.

The treatment which we have given is about all which can be applied in the absence of a physician; the nearest should be sent for the first instant the child becomes choked. We have given one step after another which should be taken. If any one is successful, of course further treatment will be unnecessary. But there must be no long intervals between each. The danger is in all such cases imminent, and whether or not the victim of the accident will be saved will depend upon how the first few moments are employed. When the child "catches his breath" there will be no mistaking the fact, and until he does so one method of treatment should follow another in rapid succession, it being remembered that if one once fails it is not likely to be successful if repeated, unless it be searching the throat with the finger. At the same time each must be well and thoroughly employed.

TREATMENT FOR GROWN PERSONS.

The treatment which we have described for children when choked suggests that which should be applied when a grown person meets with that accident; the principle is the same. If a person eating presents the symptoms, the first thing for a bystander to do is to give him "a sounding whack" on the back. This sometimes will set him coughing. If it does, then a friendly hand should be pressed for a few moments on the so called Adam's apple. If that is done, and the offending object is in the windpipe, not infrequently it will be ejected. If it is not, without delay the victim should be placed in the position ordered for children, head low with the face downward. If there is a sofa or bed at hand he should be moved as quickly as possible to that, and while being carried he should not be face upward but turned and kept face downward. Once on the bed or sofa, or extended on chair, lying on his stomach, he should be drawn partly over the edge of whatever he is lying upon until his head is lower than his body. A friendly hand should then support the forehead, as one would naturally do even were the patient endeavoring to vomit. For one to pass the forefinger into and sweep the throat while another violently shakes the body is the next experiment. The air should also be driven from the lungs by the same quick and sudden effort as described in the case of a choking child.

In very few cases will this treatment fail, but in some it must. Efforts to save the unfortunate must not, however, be relaxed until a physician arrives and assumes charge of the case. Here it is well to say that whoever is sent for the physician should not fail to tell him before he leaves his office that the patient is choking, that he may provide himself with the proper instruments. This injunction may seem an unnecessary one to some, and yet many messengers dispatched in such emergencies are so struck with terror that they are incoherent, and about all the doctor can learn from them is that there has been an accident and that he is needed at once, and so he often leaves in haste, unprepared for the work before him. Choking is an accident

where, in some instances, even if there is not apparent life, there yet is hope. As has been said, "if in any case the body is yet warm, an effort should be made to revive the patient, and one should bear in mind that the time is indefinite during which none of the usual expressions of life are present and yet a spark of life may remain, and may be made to glow in the entire body."—Boston Herald.

Women in Literature.

A German author, saying that women in some departments of literature have entirely supplanted men, gives as a reason that women are carried away with the current of the day. "In art, as in life, they always follow the latest fashion, are realists today, idealists tomorrow, and therefore always sure to appeal to the taste of the moment."—Chicago Times.

THE WHITE ELEPHANT.

All White Animals Held in Reverence
by the Siamese.—A King's Grief.

Miss Dow at one time attended the capture and reception in Bangkok of a white elephant. Her people, being devout Buddhists, believe in metempsychosis. The soul of each successive Bodhisattva in its zoological migrations occupies in turn the forms of white animals of a certain class—particularly albinos and also the constantly white animals, as the swan, the stork, the white sparrow, the dove, the monkey and the elephant, all peculiar to Siam. In all the obscurity of their priests about the subject one thing is agreed on—that the forms of these noble and pure animals are reserved for the souls of the good and great, who find in them redemption from the baser animal life. All white animals are held in reverence, especially the white elephant, which is believed to be animated with the spirit of some king or hero. The white elephant averts calamity and brings peace and prosperity. Salmon or flesh color is as near as these albinos get to white, but still they are white enough to have caused wars for their possession between Siam and Burmah. The national standard is a white elephant on a deep crimson ground.

Discovered in the Shan country, or in Northern Siam, the king is apprised of the fact; the slave who finds the elephant is made free and rich; the elephant is decoyed by a female from the jungle, led into a bamboo stockade, caught by ropes about his legs, and soon subdued. The march to the royal stable begins, and ten or twelve miles a day are traveled, which is the average elephant speed. He is brought to the Menara, fed with sweetmeats, put under a royal pavilion, loaded with golden chains, and enters Bangkok in triumph. It is a time for feasting and a week of holidays.

A magnificent white elephant was captured in 1863. The nation was wild with joy. The elephant, whose body might have contained Gaudama's soul itself, suddenly died, and the learned king, who knew English well and could have discussed St. Paul's writings to the delight and edification of Matthew Arnold—the scientific king, who calculated with accuracy the great total solar eclipse of 1868, spent \$100,000 on the scientific expedition to observe it, and even lost his life from exposure in the noxious jungle, dying like a Socrates, calmly and sententiously soliloquizing on death and its inevitability; the king who, under the tutorage of American missionaries, made the greatest progress of all oriental monarchs in his ideas of government, commerce and even religion; never hesitating to express his respect for the fundamental principles of Christianity, but cutting short his reverend teacher when pressing home to him what he regarded as the more pretentious and apocryphal parts of the Bible, with the sententious statement that "I hate the Bible mostly"—the king and high priest of Siam wept at the death of his new white elephant.

—Indianapolis Journal.

De Americans Work Too Hard?

It is said that the American people work harder to obtain the "almighty dollar" than any other people or nation in the world, while they are more lavish in spending when they get it. This may be true or not, but they certainly get more dollars for the same work than any other people, and they are not generally penurious in spending them for their own comfort and pleasure, or mean in appropriating them for charity and all good works.

It is certainly true, also, that many professional and business men, lawyers, doctors, merchants, etc., including some public officials, especially in our large cities, work too hard and destroy their health, by both mental and physical exertion, protracted for too long a time without proper recreation.

The workingmen and laboring classes also complain of working too hard, and the great questions of the day are those of "labor and wages," which claim attention through "strikes," labor organizations, socialistic and anarchical demonstrations.

The question, "Do Americans work too hard?" requires a distinction to be made between natives and foreigners who form so large a portion of the population of the United States. Foreigners principally perform what is considered the hardest work, building railroads, mining coal, and other laborious employment, and whether they work too hard, in fact, or harder than Americans generally in other occupations, is a question which might be considered by itself. They probably do not work harder in this than in their own country or they would not continue to come here in such large numbers. Both Americans and foreigners, however, will probably claim that they have to work "too hard."—City Comptroller Loew in The Epoch.

Unlucky Days for Weddings.

It is well to recall one or two interesting superstitions that were religiously noted in the time of our grandmothers. In the first place, according to an ancient and reliable chronicle, there are thirty-two days in the year that are especially unlucky for marriages and journeys. They are as follows: Jan. 1, 2, 4, 5, 7, 10 and 15; Feb. 6, 7 and 18; March 1, 6 and 8; April 6 and 11; May 5, 6 and 7; June 7 and 15; July 5 and 19; Aug. 15 and 19; Sept. 5 and 7; Oct. 7; Nov. 15 and 16, and Dec. 15, 16 and 17. Everybody knows that Friday is the most unlucky day for a wedding, while Wednesday and Thursday are the luckiest. Our grandmothers believed that it was a most unfortunate thing if the bride, after finishing her toilet and leaving her looking glass, should turn around again for a last glance at herself. It was also bad for her to see the man she was about to marry after dressing and before the time had come for the ceremony.—New York Star.

WESTERN AUSTRALIA

THE NATIVES VERY LOW IN THE SCALE OF BARBARISM.

A Native Girl Digging for Food—Huts and Clothing—Disgusting Contents of a Kangaroo Skin—Cruelty to Women—Life in the Bush.

It has been reported at different times that many of the natives on the northeastern coast of Australia are cannibals, but this charge has never been brought against even the worst of the west Australian blacks. They are a hideous race, and about as low in the scale of civilization as it is possible to go. To see a native girl digging in the ground for dalgots and boodies (their names for two kinds of small burrowing marsupials, the flesh of which they esteem very highly), crouching on her haunches and breaking away the earth with a long stick in one hand, while with the nails and fingers of the other hand she throws it behind her, for all the world like a dog burrowing after a rat, is as disgusting a sight as it is possible for a man and brother to behold, unless it be to see her lord and master lying asleep and, if he had the opportunity of getting grog, drunk in the hut close by, with perhaps two or three old hags, a couple of half starved kangaroo hounds and a mass of skins, opossum remains and filth, which makes one turn away with loathing from the scene.

The huts which they build for themselves are the most temporary and roughest kind of constructions. A few large branches leaning together in the shape of a round hut, covered sometimes with strips of bark off the "paper bark," a tree that affords a tough and fibrous covering, and only large enough for three or four to lie down in, and pretty close together, too. Such is their idea of "home."

The utmost limit of their clothing in the bush is a kangaroo skin cloak and a band of hair which they tie around their heads to keep their own swarthy locks out of their eyes. In the north and where white men are scarce they go entirely naked, and appear to be without the sense of shame. Every man has the right to three or four wives, and they generally have them of very various ages. An old gray haired man often has a wife of 12 years old among others. It is, of course, rather a stretch of language to call them wives, for they have no kind of marriage ceremony, and are as often secured by abduction as by purchase. This way of winning a wife is naturally conducive to constant fighting, which forms a large part of the interest of their lives, the more so as, owing to the low value set upon women's lives, that sex (which it is really impossible in this connection to speak of as the fair sex) is scarce.

They eat any kind of food they can lay their hands upon, meat of any kind, of course, and no matter how stale, the fat and entrails quite uncooked and the remainder scarcely more prepared. Snakes, lizards, frogs, white ants, grubs of almost any kind and the bodies of some kinds of moths they esteem highly. The women, who always have to do anything in the way of carrying that has to be done, carry their babies (pickaninies) slung over their backs in a kangaroo skin. If a woman has not got a baby to carry, or sometimes even if she has, she carries a bag made of the same material, the contents of which constitute their only food against future want. It is an awful thing to see the contents of this bag. The writer has seen two women, who had come up to an Australian station to beg for food, given the remains of a rice pudding in a pudding dish. The one who carried the bag took it down off her shoulders and gravely began to unload it—on top, perhaps, two or three crusts of bread, green with mold, then a piece of raw meat half putrefied; an old tobacco pipe; an opossum's skin; some red clay, a little greasy black hair; and at last a very dirty piece of an old flannel shirt was reached. This, which was about a foot square, was spread carefully on the ground. The contents of the pudding dish were scooped into it with a most filthy hand. It was neatly and gravely folded up and put back in the bottom of the bag, and then the other valuables were replaced on top of it.

And yet, though so degraded, they are far from useless these creatures. They make tolerably good shepherds, can be taught to use their hands skillfully in any way that is desired, and the good ones among them may be trusted to do things that many a white man would not do well and conscientiously. Settlers will send their horses long distances in charge of a "blackfellow," and sheep, too, are often intrusted to them to drive to outlying stations or down into the town to market.

Even those of them who have been brought most near to a state of civilization require every now and then a month in a savage state in the bush, and after working, perhaps about the stable yard, in clothes, and appearing quite domesticated for months together, they will suddenly inform their employer, "Me walkaway morning," which is equivalent to saying that they require a holiday. And next morning they may be seen airily clad in a single kangaroo skin, their black hair all stained red and clothed with a horrible mixture of red clay and grease called "wiggle," and carrying a small shield, a couple of spears and as many boomerangs (or keileys as they call them), setting out for a month in the woods with three or four more of their tribe.

When natives are out in the bush it is necessary for them always to go fully armed, for almost every native of another tribe is their enemy to the death, and they are broken up into a great number of tribes. If a native of one tribe dies a member of another tribe has to be killed. This is the nearest thing they have to any religious code, and it is in vain that white men have tried to stamp out the savage custom. Their principal weapon of offense is the spear, the bow and arrow being quite unknown among them.

They have no ideas, however rudimentary, of a creator or supreme being, and the only consciousness of the supernatural which they seem to have is a fear of evil spirits; these they appear to associate with dead people who have been left unburied. They attribute all illness to the machinations of these bad spirits.

They are very cruel to their women ("Gins," as they call them), making them build the huts and carry firewood, and do all

the work there is to do, and sparing them through the leg or cruelly beating them on the very slightest provocation.

Girl babies they often kill. On the day of the writer's arrival on one station (sheep and cattle ranches are called "stations" in Australia), he was shown a little black pickaniny, only a week old, as a curiosity, and a most strange looking inhuman little animal it was. The following morning some of the gins, who came up to the house each morning to beg for tea, announced quite calmly that Monkey (the baby's father) was going to kill pickaniny. The owner of the station, who was a justice of the peace, sent a solemn message to Monkey to the effect that if he killed that baby "white fellow governor kill him." The next thing heard was that "Monkey an' his gins walk away," and it appeared up to the time of their departure, at any rate, the tiny mortal was still living.—San Fran cisco Chronicle.

New Treatment for Consumption.

The star of Bergreen's treatment waning a little, new forms of cure for tubercular patients are being found with unabated vigor, and M. Garcia comes to the front with hydrofluoric acid. This new method consists in placing phthisical patients for an hour every day in a small cabinet which contains six cubic meters of air that is saturated with hydrofluoric acid. This saturation is obtained by pumping a current of air through a gutta percha bottle that contains 100 grammes of the acid to 300 grammes of distilled water. The quantity of air pumped in is renewed every fifteen minutes, as the effect is quickly exhausted.

The system has been tried for a year past in a number of cabinets that M. Garcia has fitted up in a room in his own house, and during the month of August a hundred patients were submitted to the treatment. Of this number, fourteen remained as before, forty-one were improved, and thirty-five were cured, while ten died. It is stated that under the influence of this form of medication the attacks of coughing diminish and finally cease. The Koch bacilli cannot resist this acid, as they at first are found to diminish in number and soon they no longer segment; at last they entirely disappear from the secretions. The general state of the patients was much improved, the appetite was increased, the night sweats ceased, and some patients treated over a year ago remain well. It seems that the workmen at the celebrated glass manufactory at Baccarat had first noticed that the hydrofluoric acid they employed had good effects on the health of consumptive persons.—Paris Cor. New York Medical Journal.

Utilizing Pine Straw.

In North Carolina a new industry is being developed, in which pine straw or needles are transformed into fiber or wool and then spun into yarn, which is woven into carpets and matting. The peculiar balsamic fragrance is retained, and offices and rooms covered with the carpet give out a very pleasant and no doubt healthful odor. The material is tough and wears fully as well as the cocoa matting, and is much softer and more pleasant to the foot. This pine wool is also used as a substitute for hair in mattresses and pillows. As it retains its elasticity and does not readily pack, it will no doubt become popular, especially in view of its being proof against vermin and possessing hygienic properties of no small value to those suffering from diseases of the throat and lungs.—American Agriculturist.

A Lowly Refreshment Stand.

At the foot of the Fifty-ninth street elevated station, between a stout telegraph pole and one of the iron pillars, there sits a buxom colored woman attired in the proverbial blue calico dress, an immaculate white apron, and a fantastical headdress of bandanna handkerchief. An ironing board does duty in front of her as a counter. Upon this is placed at the end a huge coffee urn with an oil stove underneath. Next to this is an immense waiter of deviled crabs. The woman usually takes up her stand about 11 o'clock at night, and there she remains until it is nearly morning. During the few minute intervals on the elevated trains she indulges in cat naps. As each train deposits its load of passengers she suddenly enlivens with the thought of a possible customer. The voice that has been trained in the old plantation school of music raises its notes and utters the refrain of "Hot coffee and deviled crabs." If no one stops to purchase, and the rapidly dispersing crowd warns her to infuse more life into her cry, she sings in a higher key, "Here's nice hot corphy and deviled crabs. Oh, won't you buy deviled crabs?"

The belated passenger who does try a cup of her coffee generally adds a nickel to her price, and if his digestion is good, a deviled crab prepared in the old southern style of cooking makes him wonder that such things can be found at that time of night. The woman who keeps the stand is said to make between \$2 and \$3 per night.—New York Evening Sun.

Senator Jackson's Bloody Duel.

Senator James Jackson of Georgia fought a bloody duel before he came to Washington. He was an Englishman by birth, but he came to Savannah when a lad, studied law, was a leading Freemason, and fought gallantly in the Revolutionary war. He killed Lieutenant Governor, Wells in 1780, in a duel, and was engaged in several other "affairs of honor," until he finally determined to accept a challenge on such terms as would make it his last duel. So he prescribed, as the terms, that each party, armed with a double barreled gun loaded with buckshot, and with a hunting knife, should row himself in a skiff to designated points on opposite sides of the Savannah river. When the city clock struck 1

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MONDAY EVEN'G, JAN. 23, 1888.

"The Baptists and the American Bible Society."

Editor Bulletin: In the opening paragraph of Mr. Cecil's last article he gives as one of his reasons for continuing the discussion my "persistency in bringing the matter before the public." After this preface it is rather strange to find that almost the whole of his long article is a *second reply* to my first communication.

Mr. Cecil first attacks my statement that "the Baptists were among the first and most liberal supporters of the society, if not the real founders," calling it a "zealous boast, unsupported by the facts of history, &c." And yet the very article from which Mr. Cecil quotes proves all that I claimed; and in my first article I gave my reasons for making the assertion. I stated that the first Bible Society in America was organized by a Baptist in Philadelphia, in 1808. In the Schaff-Herzog Encyclopedia, vol. I, p 262, I find this statement:

"In 1808 the first organization for the supply of the Bible was formed in Philadelphia. The idea was quickly taken up everywhere; so that in June, 1816, a hundred and twenty-Bible Societies were reported."

Mr. Cecil further states in his sketch: "The New York Society was the first to respond, and not the Philadelphia Society organized by Dr. Staughton, a Baptist."

I fail to see the force of this, as I did not say that the Philadelphia Society was the first to respond, and Mr. Cecil evidently overlooks the fact that the New York Society owed its origin to William Colgate, a Baptist. Of course I never meant that the Baptists alone organized what is known as the American Bible Society, and I never said so. My claim was only that the idea of societies in America for the circulation of the Bible took active form first among Baptists, and that this idea developed into the formation of the general society, and I most respectfully affirm that history does support this claim, and refer for proof to the very sources from which Mr. Cecil made such copious quotations.

Mr. Cecil next takes up the statement which he made in his address that "in 1835 it was learned that Dr. Judson and his associates had translated instead of transferring baptizo," adding that Mr. Garrett infers from this language what was not charged, that those missionaries either "knowingly violated the rules of the society, or else obtained money under false pretenses," and as one bright gentleman remarked by the array of syllogisms almost proved it on them." I will go a step farther than the aforesaid "bright gentleman" and affirm that I did prove it on them, if Mr. Cecil's premises are true. Of course the point of my argument was, that the American Bible Society had no such rule, and that Mr. Judson therefore violated neither the letter nor spirit of any article of its Constitution, or any by-law governing its work, when he made his Burmese translation. That this position is true can be plainly seen by any one who takes the trouble to read the Constitution. Art. I of that Constitution is the only one bearing on the subject, and it plainly states that "the only copies in the English language, to be circulated by the society, shall be of the version now in common use." In the Address accompanying and explaining the Constitution the framers state that they organized "it for the dissemination of the Scriptures in the received versions, where they exist, and in the most faithful where they may be required."

Universal testimony is borne by all to the faithfulness of Judson's Burmese Bible. Its catholicity, and not its faithfulness was assailed. Indeed a distinguished Pedo-baptist scholar declares it to be the "purest and most scholarly translation of the Bible ever made by a modern missionary into a foreign tongue." Not only is it the most faithful version in the Burmese tongue, but the only one ever made in that language. Therefore, by refusing to aid in the circulation of this Bible, the American Bible Society contradicts its own oft-repeated purpose to supply the world as soon as possible with the Scriptures in the most "faithful version that can be procured."

After repeating his former statement, Mr. Cecil says: "This statement I propose now to prove to be literally true, leaving Mr. Garrett to take care of the inferences." After this ominous promise, one would naturally look for something new and final, but instead we have two quotations, one of which, from the American Encyclopedia, is entirely irrelevant, as its statement has not been called in question in this discussion. The other quotation is simply the same which he made in his speech and was taken from the Schaff-Herzog Encyclopedia. Of this justly celebrated work, Mr. Cecil says that it is the "newest and best authority on religious subjects." If by this he means that it can be relied on as giving a fair statement of the views of the writers on different subjects, I agree with him; but I think that Mr. Cecil would be the last one to admit some of the statements made by that authority on some of the most important doctrines of his church. For instance on p. 200 art. Baptism, I find this unqualified statement: "There is no trace of infant baptism in the New Testament." Is Mr. Cecil prepared to accept this authoritative statement as final? And it is written by a Pedo-baptist, too.

Now by a reference to the article from which Mr. Cecil quotes you will find at its close the significant sentence: "Revised by E. W. Gilman, D. D., Sec. Amer. Bible Soc." So far all, Mr. Cecil's "positive proof" dwindles down to a statement of one side of the story only, written not by one who took part in the division of 1836, but by one of the present Secretaries of the Society. I do not call attention to this for the purpose of calling in question the honesty of Mr. Gilman's statement,

but only to show that after all it is only one side of the question, and I ask, in all fairness, are not the statements of the more eminent and pious men on the other side entitled to at least the same consideration? But Mr. Cecil, to further prove his point, brings forward another witness, a formidable one indeed at first sight—"Bible Translations, published by Board of Managers of Amer. Bible Soc.," from which he makes a long quotation. Now I happen to have a copy of the remarkable document from which this seemingly conclusive statement is taken, and I also happen to know its history. Remember the events which called forth the discussion occurred in 1835. In 1841, nearly six years afterwards, this paper from which Mr. Cecil quotes, was published anonymously. After floating around for a time the waif was adopted, and sent out as the child of the Board of Managers of the Amer. Bible Society as the first public attempt to vindicate their course toward the Baptists in 1835. In this document, the Board of Managers for 1841 say that they did not know that Mr. Judson had translated "baptizo." So far as I know, nobody ever disputed their statement. But that is not the question. Nor is the question whether or not Dr. Cone ever informed them before, that Judson had translated baptizo. I don't suppose he ever thought of such a thing. Why should he? No such question had ever been brought up in connection with their work, and not a word or hint of it appears in either the Constitution, by-laws or records of the Society. Besides he knew that the Society was, and had been for years, circulating other versions in which the word was so translated. So nobody ever doubted the truth of the statement that this was "the first time Dr. Cone ever informed them of the fact." Under the circumstances which I shall now relate, it would have been an insult to the intelligence of that body, had Dr. Cone volunteered this information. The real question is, did the Society have any knowledge of the fact that Baptist foreign missionaries always translated baptizo. Were there opportunities for them to gain that information? Let us see. Baptist Missions were begun in India in 1793, and the translation of baptizo and its cognates immediately followed. The British and Foreign Bible Society was founded in 1804, and its Calcutta Auxiliary in 1807. From the first, the Baptists were invited and did co-operate with these Societies, and their translations were aided by both. In 1813 an official correspondence between the Secretaries of the B. and F. Soc. and the Eng. Bap. Miss. Soc. is recorded. In that correspondence the fact is brought out that the Baptist Missionaries always translated baptizo, and with this understanding the Bible Soc. still continued to aid the Baptist translations. The fact of this translation became a matter of world-wide notoriety in the Missionary world, being discussed in the Missionary publications of the day. Now by a reference to the Amer. Bible Society's report for 1820, p. 51, you will find a mention of these very versions. Again in the Report for 1821, p. 44, mention is made of other translations by these same missionaries at Serampore, India, and on p. 45 of the same report it will be seen that one of these very missionaries, Rev. Mr. Ward, then visiting in this country, visited the Society, and was presented with copies of their publications. Again in 1833 the Amer. Bap. Board of Foreign Missions passed a resolution instructing their missionaries to follow the example of the English Baptist Missionaries and to "translate all words capable of translation." It has been proved beyond question that copies of this resolution were placed on the table of the Board of Managers and given to individual members of that Board. Now in view of these facts, it has been well asked: "Can you bring a more serious charge against the managers of the American Bible Society than to say that for twenty years they had been aiding and recommending these versions, that the Board had had intercourse with Ward, one of the translators, and yet that at least thirty of the wisest men in America, having charge of that Society, were ignorant of the most vital question as to the character of the versions that they were circulating? No man can lay it to their charge that they were ignorant of concerning the sort of versions which they were using the trust funds of the Society to circulate, without reflecting upon their obtuseness of mind, and conscience too." And yet if this paper from which Mr. Cecil quotes be true, these thirty of the wisest men in the land were guilty of the most inexcusable recklessness in handling trust funds for a sacred cause too."

In the next paragraph Mr. Cecil objects to my statement that no attention was paid to Dr. Cone's minority report, and implies that the Board was discussing it for six months; but if he will refer to the history, he will find that instead of discussing Dr. Cone's report they were trying to settle a principle in relation to the translation of the Greek word baptizo." To show that they did not succeed, see the final vote on the resolutions—thirty to fourteen.

Perhaps they could have succeeded in settling this vexed question forever, had they been in possession of the information which Mr. Cecil gives in the next paragraph:

"That baptizo is a broad, generic term which describes a ceremonial washing, without prescribing the manner in which it shall be done &c."

(If Mr. Cecil will tell us how you can describe a ceremony without telling how it is done, it will enlighten some perplexed readers). "While every Greek scholar knows that the word means to immerse, &c, baptizo is a generic word like the word "go" which does not specify how one shall go. * * * Immerse is a specific word like "walk" which prescribes the mode or manner in which one goes." If every Greek scholar knows this why has there been any discussion about it all these centuries? And why does every Greek Lexicon of any note, of any age, in all the world always give as the primary definition of "baptizo" the "specific" word "immerse?" I have before me a list of fifteen of the most eminent Greek Lexicons known, with their definition of "baptizo." None of them were written by Baptists and every one of them gives "immerse," or a synonymous word, as the definition of "baptizo." No Greek Lexicon worthy of the name ever defined the word "baptizo" in any other

way. But Mr. Cecil refers to Dr. Dale's work as "the most voluminous and learned work extent" and says that "he has collated the word and its cognates, in the whole range of Greek literature, and I remember to have heard Dr. Hodge say that if anything could be proven by cumulative evidence, Dr. Dale had proved that baptizo was used by the Greek speaking people as a generic term to describe the application of water in various ways." As to Dr. Dale's work being the "most voluminous" on the subject, I suppose nobody will doubt that, when they know that it consists of four large volumes. Let me say right here that I never read it, and I doubt if you could find a man, woman or child in this country that ever did read it through. Life is too short to waste in trying to prove that the Savior of the world, and the inspired Apostles, used a word to name one of the two solemn ordinances of the church, and attached to that word a meaning so vague, and so different from its common everyday meaning, that it would require four ponderous tomes of argument to show it. As to Mr. Cecil's authority, with equal propriety I might quote Dr. Conant's "Baptizien" in which pursuing the same line that Dr. Dale does, he reaches exactly the opposite conclusion viz: that "baptizo" always meant immerse to the Greeks. As to the relative value of these authorities the reader can determine for himself with the following facts to guide him: Dr. Conant was a member of the Board of American scholars who lately finished the Revision of the Bible, chosen for his eminent ability as a scholar, the author of many learned works of a religious nature, &c. (See sketch in American Encyclopedia, and in People's Encyclopedia). Dr. Dale's name is not even mentioned in either. Of Dale's work, Dr. Broadus says in his Commentary on Matthew that "he defines "baptizo" as meaning "intusposse," (i.e. put within, see Liddell and Scott) merge, immerse," and then by a novel and ingenious, but purely fanciful and unreasonable process, explains it all away, and reaches the conclusion that immersion is not baptism at all." But to show that Mr. Cecil's definition of baptizo is not in accord with the scholarship of the world, nor even of his own denomination I need not quote a single Baptist author. As Mr. Cecil has referred to one modern Presbyterian author's view, I will give another. Before Dr. Dale's work was published, Dr. Edward Beecher on Baptism was the "newest and best." Let us see what he has to say on the "generic" definition:

"As used in the New Testament, the (baptizo) has a clear and well-defined meaning. Whilst in different circumstances and applied to different objects, it may mean different things, yet when used as a religious term, and applied to the rite of baptism, it must always mean the same thing."

With this introduction from a Presbyterian scholar, let us see some of the definitions given by some of the most eminent of that faith:

"The very word baptizo, however, signifies immerse; and it is certain that immerse was the practice of the ancient church."—John Calvin (see Calvin's Institutes, Vol. I, p. 4, edition of 1559, 1563, 1566, 1572, 1575, 1581). "The original meaning of the word baptizo is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style in the Apostles' days was by an actual submerging of the whole body under water." (Chalmers' Lectures on Rom. 6:3).

Dr. Geo. Campbell in his notes on Matthew, 3:2, says:

"The word baptizo (the infinitive mode of baptizo) both in sacred authors and in classical, signified to dip, to plunge, to immerse, and was rendered by tertullian, the oldest of the Latin fathers, by tingerre the term used for dipping cloth, which was by immersion. It is always construed suitably to this meaning."

Remember these are all Presbyterian scholars of world-wide fame. I might add any number to this list, but the limits of this article will not allow it. One more will do. Certainly the editor of the "newest and best authority on religious subjects" ought to be a competent witness. Turn to Schaff's History of the Apostolic Church, pp. 583-9 and read this:

"Finally as to the mode of administering this ordinance: immersion, and not sprinkling, was unquestionably the original form. This is shown by the very meaning of the Greek words baptizo &c, used to designate the rite. * * * Finally by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day) in the Oriental and also the Graeco-Russian Churches, pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

Did any Baptist ever bear stronger testimony to all that Baptist's claim, than this Presbyterian scholar, whose great learning cannot be called into question? I might mention the names of almost every Commentator, Church Historian, (notably Neander and Mosheim) Philologist, and Lexicographer of any note in the world, as supporting these statements. Mr. Cecil repeatedly refers to Judson's translation as a "denominational" Bible. This is begging the whole question, but I will let another Presbyterian scholar answer him, in the most powerful defense of the Baptist translation I have ever read. In 1829 an attack was made upon the India translations (Baptist), and the Bible Societies which supported them, by a Churchman, and extensively circulated in England through the Missionary Magazines and otherwise. This called forth a reply from Rev. Mr. Greenfield, a scholarly Presbyterian minister who was soon

afterwards made Superintendent of the Tranlating and Editorial Department of the great British and Foreign Bible Society. In beginning his reply Mr. Greenfield says: "I am neither a Baptist, nor the son of a Baptist, nor is it here my business to undertake a defense of their cause * * *. In adducing this evidence therefore, it was simply with a view of convincing how utterly inconsistent it was, for a clergyman to accuse the Serampore missionaries of sectarianism, in employing the term of immersion for baptism, while that sense was so fully recognized by the established Church

* * *. It may be safely affirmed that many of the most accurate and valuable versions both ancient and modern are involved in the same accusation, and that there is not one which is directly hostile to it." He then adduces the examples of the most celebrated versions, among which are the Peshito or Syriac, (the oldest version in existence, probably dating from the second century), the Coptic, Ethiopic, Arabic, Luther's German Bible, the Dutch, the Danish and many others. In our day he might have added to the list the Norwegian and Swedish versions. All of these, with many others, translate baptizo by a word meaning to immerse. And no version of the Bible of any note in the world ever translated the word any other way. The only other method of treating the Greek word has been by transferring as in the English version and the Vulgate. Mr. Greenfield, after citing the examples mentioned above, goes on to say: "I trust that these observations will suffice to exonerate the Serampore missionaries from the charge of bigotry and sectarianism in thus conscientiously rendering baptizo, to immerse." With these facts before us, I have only to say that if Judson's version was as Mr. Cecil calls it, a "denominational" Bible" or a Baptist Bible, then the oldest version of the Bible in the world (the Peshito) must have been made by Baptists too, and they must have been more numerous down through the centuries than I thought they were. And if every scholar who ever translated baptizo as Judson did, was a Baptist, then there have been more Baptist scholars in the world than we ever had credit for.

Mr. Cecil next quotes from the sixtieth Report of the American Bible Society to show that this whole subject has been brought before the society in recent years: "In October, 1839, an application was received from the Executive Committee of the American Baptist Missionary Union for a grant of \$2,000 for printing the Burman and Karen versions of the Scriptures in Burmah." Ah! but this is only half of the story. I have before me the whole correspondence relating to that request, and as Mr. Cecil has brought it up, I wish the limits of this article would permit the insertion of every letter that passed on both sides. And let me say here that this very incident has done more to drive the Baptists away from the Bible Society than anything which has occurred since 1835. But for it the writer of this article would still be using the little influence he possesses, and giving of his small means to its support, as he always did, heartily and gladly, until he became familiar with the particulars of this incident. Here are the facts as given by the official correspondence: Dr. Howard Osgood was, up to 1839, the Baptist member of the Committee on Versions of the American Bible Society. He had resigned but his resignation was not accepted. In April, 1839, he was invited to meet with the committee to see if the differences between the Society and the Baptists could not be harmonized. He told them frankly that the only condition on which Baptists could return were those of the earlier years of the Society, when scholarly Baptist versions with baptizo translated by words signifying to immerse were treated with the same favor as other versions; that the by-law framed in 1835 to exclude Baptist versions was a constant affront to us, and that if the Society was not willing to meet Baptists on this ground, it would be better to keep apart and do our work in peace." An earnest desire to put away all grounds of discord was expressed, and at that meeting a committee was appointed to bring in, at the next meeting, in May, a substitute for the old law of 1835. They reported as that substitute the following:

"In the matter of Scriptures in foreign languages, the Board will favor versions in any language which in point of fidelity and catholicity shall be conformed to the principles upon which the American Bible Society was originally founded." The substitute was passed, and at the request of the committee Professor Osgood withdrew his resignation. The new by-law was published and sent to the Baptist Missionary Union in June, 1839. So satisfied were the Baptists that all differences had at last been removed, that an address was prepared by leading Baptists to the Baptist Ministers and Churches in the United States," saying that with this revised by-law they "found no obstacle in the way of co-operation of Baptists with the American Bible Society at home and abroad." Every difficulty was removed, and all was peaceful at last. To show our people that all difficulty was removed, it was decided to "apply for a grant of \$2,000 to aid in circulating the Burman and Karen Bibles." As soon as the application was presented to the Committee on Versions, the same old objection was made that it translated baptizo. The receipt of \$26,000 from the estate as a part only of the balance. This makes \$36,000 from one Baptist, and more to come. No matter if it had not been paid in, the man was dead, the estate was worth many times that amount, and the will had been proved. Is it not then evidently misleading and unjust to the Baptists for Mr. Cecil to make no mention of this large legacy in compiling the figures to show how little the Baptists had done?

Mr. Cecil quotes my statement that "as a matter of fact the Baptists are giving every year to this Society thousands of dollars, and since 1835 not one dollar has come from it to aid them in their work among the heathen, or elsewhere." It is but fair to state that his argument to disprove this statement is based upon a typographical error. I wrote "to aid them in their work among the heathen anywhere," and the types made me say "or elsewhere." Of course Mr. Cecil could [Continued on Third Page.]

delayed, and when it came it was no! No plea of ignorance could be used this time, as it was the same old *Judson Bible* of fifty years ago which had been used as a test. Pending this delay some correspondence passed, and I find in a letter from the Secretary of the Baptist Missionary Union to Secretary Gilman, of the Bible Society, the following answers to inquiries made by Secretary Gilman:

(1) "According to my best knowledge and belief, our people (Baptists) would co-operate with any society in circulating, in any language, the best version available, even though they might regard it as, in some respects, objectionable."

(2) "I think the fact that you aided in printing and circulating the version made by our missionaries in Burmah, and used by other Protestant missionaries in Burmah, so far as I know, without protest or objection would go far to remove the obstacles to our co-operation with the American Bible Society. If it could be known that versions of the Bible made by our missionaries for people among and for whom no other version exists, would be supported by the American Bible Society on the application of our Executive Committee, I am sure that the great mass of our people would rally to the support of your honored Society."

In the name of all that is reasonable, what more can they ask of the Baptists than this, and what less can we ask of them? Help us circulate our versions where none other exists and we will certainly co-operate with you in all else."

It was during this time that the letter was received from the Bishop of Rangoon, complaining that in using Judson's Bible he had to put in some other word where baptizo occurred, and on the complaint of one man a great denomination of Christian people is, for the second time, turned away from the doors of the American Bible Society! And what a curious conscience he must have had! His conscience would not let him use Judson's translation because Judson made baptizo mean to dip, and yet the very prayer book which at his ordination he swore to accept and believe translated the word exactly as Judson did, and prescribed as the only baptism for healthy children, dipping. "He shall dip it in the water discretely, saying I baptize thee, &c."

But on Bishop Titeomb's objection the application of the Baptists was refused, the Baptist members of the Board of Managers resigned, and many of the churches and ministers all over the country who had been co-operating with the Auxiliary Societies, withdrew from all connection with them. Did we have sufficient cause or not? Let the reader judge for himself.

Mr. Cecil next attacks my statement upon the question of Baptist contributions to the American Bible Society. I have only this to say, that Mr. Cecil gets his figures, and in fact his whole argument made, and takes no note whatever of all the literature on both sides published since, nor of the fact that many of the statements made in the Bible translations from which he quotes, were afterwards so clearly and unquestionably refuted that they were practically given up, even by those who put them forth. On the question of contributions Rev. B. M. Hill, D. D., wrote a pamphlet in which he shows from the Society's Annual reports, and other sources, beyond the question of a doubt, that the Baptists had given a sum far exceeding \$100,000. Mr. Cecil's authority gives \$18,000 as the amount of legacies from Baptists, and yet John Fleetwood Marsh, a Baptist of East Chester, N. Y., left them an estate from which one estate alone nearly three times that amount has been received. It is true that at the time mentioned his estate had not been settled, and the Society had only received from it \$10,000 in actual cash; but the only reason they had not received it was that the estate had not been settled. I find that some time after this they acknowledged at one time the receipt of \$26,000 from the estate as a part only of the balance. This makes \$36,000 from one Baptist, and more to come. No matter if it had not been paid in, the man was dead, the estate was worth many times that amount, and the will had been proved. Is it not then evidently misleading and unjust to the Baptists for Mr. Cecil to make no mention of this large legacy in compiling the figures to show how little the Baptists had done?

The Poor Little Ones.

We often see children with red eruptions on face and hands, rough, scaly skin, and often sores of the head. These things indicate a depraved condition

THE FINEST IN THE LAND! W. H. MEANS' \$3.00 SHOES, AT HONAN'S; TRY A PAIR.

DAILY EVENING BULLETIN.

DAILY, EXCEPT SUNDAY.
ROSSE & McCARTHY,
Proprietors.

MONDAY EVEN'G, JAN. 23. 1888.

REV. THOMAS HANFORD is on the sick list.

FANCY bananas, sweet oranges, Calhoun's.

MILD, soothing, and healing is Dr. Sage's Catarrh Remedy.

REPRESENTATIVE GOODING spent yesterday with his family at Mayslick.

AMERICAN peas, better and cheaper than imported, at G. W. Geisel's, dtf.

OLD-TIME sugar-house and fancy new crop of molasses cheap, at G. W. Geisel's.

W. R. COLLINS and Miss Flora Wells, of Sardis, were married at Aberdeen yesterday.

COUNCILMAN ROBERT FICKLIN, who has been quite ill for several days, was better yesterday, and is improving.

NAVIGATION is entirely suspended on account of ice. The Boston was the last boat down—at 9 a.m. yesterday.

R. W. BEAN, who has been engaged in the life insurance business in this section several months, left last Saturday for Washington City.

MARGARET PICKETT, daughter of Dr. Thomas E. Pickett, fell on the icy pavement at Sayre Institute, Lexington, Friday and broke one of her arms.

THE heavy iron for the railroad bridge at Tygart Creek was shipped from this point a few days ago. It was sent by way of Winchester and Ashland.

Mrs. W. N. Howe slipped and fell on the icy pavement in the yard at her home, corner of Third and Sutton streets, last Saturday afternoon, breaking one of her arms at the wrist.

From this day I will sell all my winter goods at cost, such as plush and wolf robes and horse blankets. Don't want to carry any over. George Schroeder, the saddler, next to opera house. 20d3t

If you owe Ballenger, the jeweler, anything, call and settle at once, and get a ticket on that \$500 pair of eardrops for every dollar you pay. Ticket still given on every dollar's worth you buy, also, if

A COLORED WOMEN named Annie Dennis, employed at Mr. John W. Watson's on Third street, caught fire yesterday morning while carrying out ashes and was rather seriously burned about the arms and shoulders.

THOSE who are in favor of a Temperance law for Mason County are asked to be at a meeting for consultation at the court house in Maysville at 1 o'clock p.m. on Monday, the 30th day of January, 1888.

COMMITTEE.

SOME recent claims paid by the Equitable: Henry DeBus, Cincinnati, Ohio, manager, \$50,000; Andre Beetz, Paris, France, \$60,000; James M. Tankard, Bradford, England, spinner, \$30,000; Martin H. Levin, New York City, merchant, \$25,000; Jos. F. Brodrick, agent, Maysville, Ky.

WILLIAM RAINS, of Aberdeen, died very suddenly last Friday night. He went to bed at nine or ten o'clock in his usual health and was a corpse at eleven o'clock. His death is attributed to heart disease. He leaves a wife and several children. The remains were interred today in the cemetery at that place.

THOMAS FITZGERALD, whose serious illness was noticed a few days ago, died at his home in Cincinnati last Saturday morning at 9 o'clock. He had been ill for some time, never having fully recovered from a severe case of the typhoid fever last fall. He was about thirty-three years of age, and leaves a wife and two small children. He was a son of Mr. and Mrs. John H. Fitzgerald, of the West End, but had made his home in Cincinnati for several years, where he held a position as traveling salesman in a wholesale liquor establishment. The remains will be brought here this evening, and will be interred in the cemetery at Washington to-morrow afternoon.

No Cure, No Charge.

Dr. Stewart, late of Post-Graduate Hospital, New York City, makes a specialty of all diseases of long standing and diseases of women.

The Doctor is now at Central Hotel, Maysville, Ky. The Doctor reads your disease at sight and gives you all symptoms without asking any questions.

The Doctor has been connected with the leading colleges and hospitals on the continent. Consultation free. Will remain until January 30th.

Personal.

Mrs. Ben Bowman has returned to her home at Newport.

Dr. John P. Phister has returned from a business trip to Washington City.

The Baptists and the American Bible Society."

[Continued From Second Page] not know this, and I did not discover it in time to correct it. The idea was that the Society had refused to aid any Baptist translations in heathen tongues for the same reason that they refused Judson's.

As to the grant which Mr. Cecil quotes, "for Baptist work in Sweden" perhaps some light may be thrown on the nature of the grant by the following item in the receipts as reported in the Annual Report of the Society. Under the "Returns for Books Donated," I find this: "Arom American Baptist Union Mission in Sweden, \$1,024.89." I only mention this to show that what are called "donations" either to Missionary Boards, or to Auxiliary Societies, are not absolute gifts, but are made with the understanding that all funds received from the sale of books are to be paid back to the Society, and one of their rules is that even from heathen some price must be asked generally, unless they are unable to purchase, (an excellent rule by the way.) I do not mean by this to convey the impression that the Society has not aided Baptist missionary work in Sweden. The donation which Mr. Cecil mentions is not the only one by any means, and for all they have done the Baptists are duly grateful. But the American Bible Society has withdrawn all help from Sweden for the reason that the Swedish scholars who lately revised the national Bible committed the same unpardonable sin that Judson did and actually made a Baptist Bible by translating "baptize" by a word meaning to immerse. And they were not Baptists either.

Mr. Cecil makes light of my statement that "Baptists have given every year thousands of dollars to the American Bible Society," and goes on to disprove it by a remarkable process. He says: "Take for instance the Annual Reports for 1882. In the column of "Receipts" the Baptists are not credited with a single dollar, but in the column of payments I find "To the American Baptist Missionary Union, \$2,231.67." My reply is, take the Annual Report for 1884, (as I cannot find the one for 1882,) and in the column of Receipts the Presbyterians are not credited with a single dollar, but in the column of payments I find: "To Pres. Board of Foreign Mission, for Lodiens, \$188.94." According to Mr. Cecil's own logic then, the Presbyterians in 1884 gave nothing to the Bible Society, and received \$188.94 from it. Neither do I find in the column of receipts that the Methodists gave anything that year, nor the Congregationalists, nor the Disciples nor any other denomination. Therefore the Bible Society did not receive anything from any of the denominations in 1884. "But it may be said that these denominations contributed by church collections that year, and hence did not receive credit for their gifts," as Mr. Cecil says of the Baptists. But the church collections for that year, though the amount is not given separately as in the Reports for preceding years, were no larger than usual, probably not exceeding \$10,000. And yet these church collections, one of the smallest sources of revenue reported, is the only source where credit is given to the different denominations, and there is absolutely no evidence outside of these church collections, that the Presbyterians, Methodists or any other denomination gave anything to the Society in 1884. Yet the receipts for that year amount to over \$640,000. "When you remember that this amount \$10,054.18 embraces all special collections for this cause &c., one is left to wonder from what peculiar source the several thousands of dollars come." Well there are several "peculiar sources" mentioned in the Report before me. For example: Auxiliary Societies, \$178,824.67, of which \$25,806.13 are credited as gifts. Then "Individual Donations" about \$20,000. Then under the head of "Various Sources," I find "collections by Colporteurs, \$11,336.97." Are Colporteurs in the habit of asking a man's church relations before they accept his money? Certainly those I have met, have not been thus careful. Then there are long lists of collections at different places, made by different persons, and not included under church collections, besides "Legacies," \$156,372.00. And yet, with all these different sources of income before him, Mr. Cecil selects one of the smallest, and asks how can the Baptists give several thousand dollars a year to the Society when only \$10,000 are reported as church collections, as if nobody gave in any other way. My reply is, that they have given it through the Auxiliary Societies, of which the Report says that including branches there are more than seven thousand. I don't know how many legacies have been left by Baptists, nor how many Baptists have made individual donations, nor how many have given to the Colporteurs, but I do know that many Baptist churches, all over the South, work with the Auxiliary Societies yet; and that until within the last few years it was the exception rather than the rule to find one that did not. In the very year Mr. Cecil says Baptists are not credited with a dollar (1882,) the writer was pastor at Carlisle, and not only did the church take part, but I went with the Bible agent on Monday (court day) and introduced him to every Baptist I could find from the county, and if one refused a contribution I didn't know it. In that year the churches at Maysville, Flemingsburg, Carlisle, Millersburg, Paris, Cynthiana, Lexington and Mt. Sterling, or all of the churches along the K. C. Railroad towns co-operated with the Society, as some of them do yet. I have addressed twenty-five letters to different parts of the South to prominent brethren, asking if the churches in their section took part in the Auxiliary work of A. B. S. in 1882. I have received eighteen replies and seventeen answer "yes." The one exception was from a section where there is no branch Society. Many of these say that the churches still co-operate. In 1880, the writer was a Colporteur for one of these Auxiliaries in Mobile, Ala., and I know whereof I speak when I say that no denomination more heartily engaged in the work than the three Baptist churches of that city.

Mr. Cecil seems to have an especial spite against the two "Baptist Bible Societies," insisting that they have "ceased to exist." He says that I object to this statement but that it is "unquestionably true." Well, if Mr. Cecil will not take my word for it, the Secretary of one of these Societies says that in no sense have they ceased to exist, that they still

hold valuable trust funds to be used in publishing the Bible, that they still hold regular annual meetings, and that they are publishing more Bibles than ever before. The only reason why the work is done through the Publication Society is that it can be done more cheaply than elsewhere.

To the rest of Mr. Cecil's statement in this paragraph I have only to say that the work to which I referred does not correspond to the denominational work of the Presbyterian Board, or the Methodist Book Concern, because neither of these have a Bible department, and the Bible Department of our own Publication Society is a separate institution, with separate funds, and a separate Secretary. Mr. Cecil's says "I should not object to preaching their funeral, and my text would certainly be Buried by Baptism into Death." I almost regret that the Societies will not die, for I should like to hear that sermon. It would certainly have two characteristics: first, it would be new, as I am sure Mr. Cecil's "barrel" contains no sermon on that text. Again it would be instructive as it would have to tell the world something it never yet has found out, viz: how to bury a man by sprinkling. Then it would be interesting to hear how in this text, buried don't mean baptism.

Mr. Cecil's next paragraph is unworthy of the head and heart of the writer, and can only be amusing to those who will only think moment. To say that Baptists, and immersionists generally, do not dare to let the world know their views, is a new charge, and I don't think anybody ever made it before. Heretofore they have been rebuked for their boldness in obtruding their views upon the world, but never before for concealing them. "Why do I use the Common Version of the Bible?" Mr. Cecil has answered the question for me when he says "here in this country the people are acquainted with the fact of the difference of views in regard to the ordinance of baptism," and I only need add to this, that anybody who has access to a Webster's Dictionary, or a Commentary, or a Bible Dictionary, or a Greek Lexicon, or Calvin's Institutes, can find the meaning of the word for himself. The heathen have no dictionaries, commentaries, lexicons or church histories, therefore they depend upon the Word alone. Mr. Cecil in his profound sympathy for the poor heathen proposes as a remedy, the transferring of a Greek word, which would be as intelligible as Sanskrit to a Hottentot. In other words to make the heathen depend upon the teacher for the truth. This is all that Rome claims, that the Word is the Word, only so far as the priest interprets it. In touching these various points I have been compelled to make this article longer than I intended, for which I ask the pardon of the reader and the printer. Let me close by again reminding the reader that the questions discussed here are not questions between Mr. Cecil and myself, and therefore can not be personal. R. B. GARRETT.

A Lovely Complexion.

"What a lovely complexion," we often hear persons say. "I wonder what she does for it?" In every case the purity and real loveliness of the complexion depends upon the blood. Those who have sallow, blotchy faces may make their skin smooth and healthy by taking enough of Dr. Pierce's "Golden Medical Discovery" to drive out the humors lurking in the system.

Shackford's Pharmacy.

Most attractive store in town—in Cox Building. Fine old wines and liquors for medical purposes. Pure drugs, Toilet articles in great variety.

City Items.

Try Langdon's City Butter Crackers. The latest styles of wall paper and ceiling decorations, at J. C. Pecor & Co.'s drug and book store.

We invite the ladies to an early inspection of our white goods and embroideries—the largest and finest in the city. D. Hunt & Son.

FOR SALE.

FOR SALE—A nice house, No. 56, Forest Avenue, six rooms, good cellar, large cistern &c, complete. Also corner lot in Clifton. Big bargains, terms easy. W. G. SANBORN, No. 56 Forest Avenue. J21c2w

FOR SALE—On account of moving West, I offer for sale one No. 1 Alderney cow—never goes dry; one Estey organ; one invalid chair, one lounge and one trundle bed and mattress. 19th W. W. HOLTON.

FOR SALE—A good frame building, suitable for residence and grocery. It is a good grocery stand and will be sold cheap. Apply to MRS. ROSA NILAND or this office. J3d2t1w

FOR SALE—A one-story frame house, two rooms and a kitchen, situated on the east end of Grant street. Lot 33x150 feet. Apply to JAMES PURNELL, at Purnell, Wallace & Co's.

FOR RENT.

FOR RENT—A one-story new frame cottage, on Fleming pike. Apply to W. B. CLARKE, Neptune Hall building. J3dt1w

FOUND.

FOUND—A key. Owner can get same by calling at this office.

FOUND—A plaid woolen shawl on the street in Mayslick, December 22. Owner can have shawl by paying for this advertisement. Apply to JAMES COLLOPY, Mayslick, Ky. J21d3t

RETAIL MARKET.

Coffee #b.....	20@25
Molasses, new crop, per gal.....	40@65
Golden Syrup.....	40
Sorghum, Fancy New.....	40
Sorghum, Extra C. W.....	5@25
Sugar A. #b.....	8
Sugar, granulated #b.....	8
Sugar, powdered, per lb.....	9
Sugar, New Orleans, #b.....	8@17
Teas, #b.....	50@100
Coal Oil, headlight #b gal.....	15
Bacon, breakfast #b.....	12@15
Bacon, clear sides, per lb.....	10@12
Bacon, fat backs, per lb.....	9@10
Bacon, Shadbacks, per lb.....	25@30
Butter, #b.....	20@25
Chickens, each.....	25@30
Eggs, #doz.....	18@20
Flour, Limestone, per barrel.....	5@10
Flour, Old Gold, per barrel.....	5@10
Flour, Mason County, per barrel.....	4@75
Flour, Royal Patent, per barrel.....	4@75
Flour, Maysville Family, per barrel.....	5@10
Pork, Graham, per sack.....	15@20
Pork, Ham, per sack.....	20
Hominy, #b gallon.....	20
Meat, #b.....	20
Lard, #b.....	8@10
Onions, per peck.....	40
Potatoes, #b per peck.....	25@30
Apples, per peck.....	40@50

OUR GRAND CLEARANCE SALE

Will commence Wednesday, January 11. Read what I have to offer you during this sale:

All of my 5c. prints down to 4 cents; all of my Standard 7½c. prints down to 5 cents; all of my Indigo prints down to 7½ cents; all of my 15c. Manchester Cashmere down to 12½ cts.; all of my 4-4 Cashmeres down to 15 cents; all of my 30c. Cashmeres down to 23½ cents; all of my 50c. Tricots down to 40c.; Black Silks, Colored Silks, Flannels, Blankets, Table Damask, Canton Flannels, Muslins and Sheetings to go at the same reduction.

CLOAKS AND JACKETS—I have twenty-five Jackets which cost \$5; I am now selling them at \$2.50. I will close out the remainder of my Cloaks at correspondingly low prices. Come early and secure a bargain.

M. B. McKRELL,

ONE DOOR BELOW POSTOFFICE.

FOOT-WARMERS.



The most comfortable House Shoe made—the only Shoe combining warmth, pliability, durability and noiselessness. For sale at

Miner's Shoe Store.

PUBLIC SALE

DESIRABLE BUSINESS PROPERTY

On MARKET STREET

Formerly occupied by B. F. Thomas & Co., (lately vacated by Maltby, Bentley & Co.) will be sold at PUBLIC AUCTION, to the highest bidder, on WEDNESDAY, JANUARY 25, 1888. Sale will take place on the premises at three o'clock in the afternoon. The property is in excellent repair, being

A FOUR-STORY BRICK WAREHOUSE!

with cellar, Building 25x80, with 20-foot yard in rear. Has good Elevator, Scales, Office Furniture, Gas and Water, and is conveniently arranged for almost any kind of business. TERMS OF SALE—One-fourth cash; balance in one, two and three years with 6 percent interest, payable annually, purchaser to execute notes with approved security for deferred payments. Lien will also be retained on the property. Above terms may be insisted on or vendor may agree to make others to suit purchaser. If purchaser buys this property as an investment, and not for his own use, the vendor can furnish an EXCEPTIONALLY GOOD TENANT, who will carry on a clean, wholesale business, such as will attract the smallest possible amount of wear and tear on the building, and will fill up TWO YEARS

ICE THAT NEVER MELTS.

Heat Equal to That of Our Latitude
Without Effect in Alaska.

It is remarkable indeed that so much of the surface ground on the Yukon is frozen solid to a depth of several feet. It is all the more so when we come to realize the fact that during the summer it gets as hot there as in the south. During the heat of the past season the miners found it a great convenience to go in bathing in the streams at least twice a day, and to seek shady places in which to rock the gold out of the gravel. At the breaking up of winter the hours of sunshine are rapidly increasing, and continue so until midsummer, when the sun beams forth twenty-two hours out of the twenty-four, while on the high mountain peaks it is for a period of several days in June not entirely out of sight the twenty-four hours.

But during all this heat and long days of continuous sunshine the sun's rays do not penetrate the heavy mosses that cover nearly the entire surface of the country, and consequently the frozen ground underneath lies in that state as if packed in an icehouse. After it once becomes frozen, any damp ground will do in the winter time, it quickly becomes covered with this moss, which is of a remarkably rapid growth and attains a depth of some two feet or more. During the heat of summer this moss becomes dry to the depth of several inches, and the miners think that by a continuous burning of it as fast as it dries they will soon have the gravel bars along the creeks, at least, cleared off, being of the impression that when the gravel deposits are exposed to the scorching rays of the sun and rains and atmosphere they will readily thaw out.

When winter sets in the hours of sunshine gradually decrease until during the shortest days the sun shines but four hours out of the twenty-four. But at this period the aurora is most intense, and helps very materially in driving darkness from that dreary land. The thermometer goes down to 70 degrees in winter, but the atmosphere is very dry, and consequently the cold is not so perceptible as one would imagine.—*Juneau (Alaska) Free Press*.

An English Quack Doctor's Trick.

A short time ago a quack experimented in Lambeth with considerable success upon the pockets of an awe-stricken crowd. After a preliminary harangue and a terse little lecture on the viscera, which the charlatan sketched in with colored crayons upon a blackboard on which the human skeleton was outlined in white paint, the fellow came to business. "I am going to demonstrate to you," said he, "by a startling experiment upon one of you bystanders, that my miraculous remedy can cure all diseases of the lungs and chest. Now, whoever's got a bad cough or cold on the chest let stand forward." There was some little hesitation and a good deal of giggling. "Don't be afraid, my friends," said the quack; "it's all free, gratis, for nothing. Let any afflicted person come forward and I'll show him the nature of his disorder, and give him a packet of my lung healers for nothing." At last a man with a violent cold and cough came forward. The quack doctor pretended to sound his chest with a stethoscope of almost pantomimic proportions and informed the staring crowd that the patient was in a galloping consumption.

"My friend," said the quack to the unfortunate victim, "so terrible is this disease that you can actually see it." He handed a glass tube to the patient and then poured a pint of clear water into a large tumbler. "Just you blow into that water, my friend," he cried. The man obeyed, and the water grew discolored, turbid, and at last as white as if it had been mixed with milk. The patient became pale as ashes. "This unhappy man, my friends," said the quack, as he held the glass on high, "if he hadn't had the good fortune to come across me to-night wouldn't have been long for this world. I should have given him about a fortnight; that's all. Now a packet of my lung healers will cure him. What you see in the glass of water are his vitiated humors, the products of corruption. My magic lung healers destroy these humors in the body or out of the body. Observe, my friends, watch me carefully, there is no deception here." The quack dropped a pinch from one of a packet of powders into a glass, and directed the patient to stir it with the tube. The water became immediately clear. Then he reaped his harvest. The water was lime water, and the carbonic acid in the man's breath naturally threw down the carbonate of lime at once, and rendered the water turbid. And the miraculous lung healer was simply a little citric acid and sugar which instantly redissolved it.—*Saturday Review*.

Colored Troops in the War.

The number of colored soldiers in the war of the rebellion was far greater than is generally supposed. According to Col. George W. Williams, whose history of the negro troops in the war of the rebellion has just been published, the number of negro enlistments in the army of the Union was 175,000.—*New York Evening World*.

Race antipathies have been pushed to such a ridiculous extent in Austria that the Moravian fire brigade has been divided into two sections, one German and the other Czech.

An English Horseback Game.

A merry game of rounders is capital exercise on a cold day, but the most spirited and prettiest outdoor game the writer has ever seen went by the homely name of "potato picking," and is worth describing for the sake of those who have good and handy ponies or horses, and good nerves into the bargain. Some sticks about six feet high are placed round a field with a potato stuck on the top of each; the players, each mounted on their pony and armed with a basket, have to gallop round the field and fill their baskets with as many potatoes as possible. This may sound easy, but it requires a certain amount of good riding, skill and pluck, which fortunately many Englishwomen possess.—*Home Journal*.

Apples for Horses.

"Professor, did you ever use any drugs in the management of your horses?"

"A good many years ago I tried 'oil of rhodium' and 'oil of cummin,' but I never could discover that any benefit was derived from either. I would rather have apples twice over than any drug that has ever been advertised. Drugs have as vicious effects upon animals as upon individuals. For instance, I have tried morphine hypodermically on some vicious horses with excellent effect, while on others it has acted in precisely an opposite way. You can never tell how it will operate until you have experimented, which makes it dangerous."—*New Orleans Times-Democrat*.

SONGS OF CONTENT.

I wouldn't be bothered with wealth
And the care that its keeping attend;
But I want what is richer—good health,
And a bevy of bonny good friends.
I choose not to grieve o'er the past—
What is grief but the soul of decay?
Let me live on life's joys while they last—
What is life but the stretch of a day?
Away with ambition—a dream—
A shadow that shrinks with the light;
Or the bubble that, borne on the stream,
Lives a moment, then bursts from the sight.
But give me content—"tis a crown
Never the kings of the earth yet possessed,
And the prince and the courtier and clown,
If they wish, they may take all the rest.
—The Earth.

BREAKING UP THE CAMP.

The Parting of the Gypsies—A Picturesquely Sad Scene.

Here were perhaps two score gypsies. Camp was to be broken at the end of the next week. The wanderers were to be scattered broadcast. It was absolutely certain they would all never meet again, even though all should know the boundless gypsy joy of the springtime outgoing. And there is a large and ample human regard, one for another, in this community of roadside interest and companionship, which we of the "civilized" ways can never know. Tinker Zeko was not alone in his mournful regret. The camp was rife with it, just as the landscape, sky and air were instinct with the tender sadness of the dying year.

It seemed to me, nor was it all of seeming, that the fires themselves burned with less crackle and flame. Even the sizzling pots, hanging from the grimy kettle sticks, boiled and blubbered in minor hearthside tones. Over in the copse the tethered horses stood meekly silent, with lowered heads, or nibbled at their food as if in serious rumination. Good wives sat by the tent mouth in quiet discussion with their husbands, or busied themselves with the morning meal less spry and chipper than is the gypsy woman's way. Youths bringing water from the stream or returning to camp with grain and fodder for the animals did their work gloomily, and with none of the summertime whoop and halloo.

Here and there were groups of older gypsy men, seated on wagon tongues, or leaning their backs against trees, who smoked their pipes with long, strong introspective puffs, and said little, while that little was measured and reflective. Old spae wives puttered and pothed querulously, unsteady in tone, more restless in movement, and full of that petulant resentment to change, so true and pathetic a seal upon the overripe faculties of old age. Gypsy lasses, ever demure in the presence of potent act or fact in their elders, but miracles of winsome physical and heart free abandonment in joyous hours, looked twice their age in their long gowns and faces. And even the gypsy dogs, those rare sad visaged, voiceless cheats, whose pretense of sudden ignorance outgyp the siest Roman themselves, sat ranged in deferential distances from the camp fires, the embodiment of dreary dolefulness.—Edgar L. Wake-Wan's Letter.

The Ignorant and Unsightly Russian. I expected to find the Russians a fierce looking people. They are the very opposite. Fierceness must be accompanied by a degree of piental substance. The average Russian one meets in the streets or in the country is of medium size. He is of light yellow tan color, from exposure to weather and existence upon coarse food. Generally he wears a full beard, and four times out of five it is light in color and very filthy. His hair is about two inches thick, cut as if the work was done with a meat ax or a circular saw, and besides being combed down in front is slightly parted in the middle, as though he were not sure whether he is a male or a female. He invariably wears high topped boots, and his trousers are tucked into the boot tops. The boot tops have a series of finely artistic wrinkles midway, and are generally well oiled. This is the only tasteful indication in the dress. The coat of a peasant is a cross between a robe, a frock and a blouse. It comes almost to the knees, is single breasted and has a wide belt. If the subject is a driver he wears a robe and belt, and the garment is of blue cloth and comes to the ground. The headwear is a broad cap with low crown.

The Russian is as filthy as he is ignorant and unsightly. Only three or four of the principal hotels have any preparations for bathing, and these are extremely meager.

The Russian bath in Russia is a myth.

I paid three roubles for a place to take a very ordinary bath in the principal hotel.

Not one palace in five has a bath, and as the waters of the Neva are too cold for swimming baths, the people, as a mass, shed their accumulated filth like fish scales.

And since dried fish, oil and cured vegetables form the staple diet for the majority of the people, and the Neva, which furnishes the water supply, can be detected miles distant by the nostrils, it is only the cold atmosphere that prevents long mortuary lists.—Cor. New York Sun.

Gems in Brown Paper.

I heard a curious story about Mrs. Paran Stevens, the other day, which was extremely characteristic. A friend calling was shown up into her boudoir and took the first chair. They conversed for a while, or rather he listened with interest to her caustic comments on men and things, until she said suddenly:

"Oh, you're sitting on my diamonds; get up this minute."

On examination he found that a little crumpled brown paper parcel on the seat of the chair, which he had not noticed when he sat down, let slip when he picked it up a perfect river of the most splendid gems.

"I keep them in brown paper," she exclaimed, "to deceive the burglars. They'd never think of looking in a brown paper bag lying about anywhere on a shelf or in a drawer for some \$75,000 worth of jewels. There have been two attempts to steal them within a year, and I hit on this as a good way to keep them!"—Brooklyn Citizen.

Darwin was a dunce at school and a rascal at college; so says his life, recently published.

Living on Nitro-Glycerine.

A patient at the Benevolent home in Atlanta was kept alive by nitro-glycerine for several days after a cancer in the stomach had eaten away that organ entirely and reduced him to a skeleton. The explosive was placed on his tongue and absorbed into his system without being swallowed.—New York Sun.



Its superior excellence proven in millions of homes for the past ten years. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime or Alum. Sold only in cans.

PRICE BAKING POWDER CO.

New York, Chicago, St. Louis.

LATEST.



GLORIOUS VICTORY!

Joyful tidings to the thousands: the Mammoth Furniture Store of HENRY ORT offers a large stock of Bran New Styles, at prices on

MODERN CHAMBER SUITS,

Latest Styles of Parlor Work, Folding Bed Lounges and Beds, Sideboards, Bookcases, Wardrobes and all other articles in the line of

Household FURNITURE,

that will make it interesting to buyers. Our trade is increasing, and to make it boom, we have made prices to suit the times. We carry a large stock, and are the drivers of low cash prices. Come and see; we will treat you right. Remember, square dealing at

THE HENRY ORT FURNITURE STORE,

MAYSVILLE, KY.

SOMETHING NEW

GO TO

G. S. HANCOCK,

No. 49 Market street, Maysville, Ky., for good and cheap

Groceries and Produce,

and everything usually kept in a first-class retail grocery. Cash or trade for produce.

Honest weight and square dealing.

A. SORRIES & SON.

GUN AND LOCKSMITHS,

Repair Guns, Pistols, Locks, &c. Special attention paid to repairing Sewing Machines. Office and Shop on East Second street.

LAW CARD.

J. H. SALLEE, Commonwealth's Att'y.
C. L. SALLEE, Notary Public.

SALLEE & SALLEE,

Attorneys and Counselors at Law, will attend to collections and a general law practice in civil cases in Mason and adjoining counties. Fire Insurance and Real Estate Agents. All letters answered promptly. Ofice: No. 12 Court street, Maysville, Ky.

ADVERTISERS! send for our Select List of Local Newspapers. Geo. P. Howell & Co., 10 Spruce street, N. Y.

AT THE

"BEE HIVE,"

OUR PRICES SPEAK FOR THEMSELVES: All Wool Child's Hose reduced from 15 cents to 6 cents per pair; Ladies' All Pure Lambs, Wool Cashmere Hose reduced from 35 to 18 cents per pair; best quality All Silk Plush, fifteen different shades, only 89 cents per yard.

In Calicos we have a large lot of remnants of Yard Wide German Indigo Blue Prints, bought direct from the factory. These goods always sold at 15 cents per yard. Our price, 5 cents per yard; good All Linen Crash 4½ cents per yard.

Now for the biggest bargains of the lot. We will sell for the Next 2 Weeks Only, a 36 inch, All Wool Filling, English Cashmere, in some stylish new checks and plain colors for only 18 cents per yard; these goods all along were cheap at 25 cents per yard; Linings, Buttons and Trimmings to match the above, Cheaper than in any other place in Maysville.

We still have more of that stationery at 15 cents per box; 24 sheets of heavy note paper for 5 cents; 25 good, white envelopes for 5 cents.

We have marked our 50 cent Toboggan Caps with pom-poms down to 25 cents; they cost more to manufacture.

Just arrived another lot of that heavy tailor made Boucle Jersey in all colors at 75 cents per yard.

In every department we have made the same startling reductions, as we have determined to reduce our stock and close out All Winter Goods.

We have just received word from our Mr. Charles Rosenau, now in New York City, that he has completed our purchases of new Spring Laces, Embroideries and Trimings, which same will be opened up in the course of a few days and will consist of some entirely new designs in elegant Spring Novelties. We invite all to come and inspect the above.

ROSENAU BROS.,

Prop's. 'BEE HIVE,' Sutton Street, two Doors from Second.

HERMANN LANGE, The Jeweler,

has an elegant stock of Watches, Diamonds, Jewelry, Silverware, Clocks, Spectacles, Gold Pens, Opera Glasses, etc.

NO. 17 ARCADE, CINCINNATI, OHIO.

Grand Holiday Carnival,

to which the public are invited—a banquet of bargains heretofore unequalled in Maysville—a \$20,000 stock of Dry Goods and Fancy Goods to select from, embracing everything that is desirable for useful and appropriate holiday presents, at prices reduced, in many instances, 25, 50 and 75 per cent.

Presents in Cloaks;
Presents in Dress Goods;
Presents in Men's Shirts;
Presents in Underwear;
Presents in Gloves;
Presents in Shawls;
Presents in Rugs;
Presents in Silk Mufflers;
Presents in Handkerchiefs;
Presents in Silk Umbrellas;

Presents in Hand-Satchels;
Presents in Muffs;
Presents in Blankets;
Presents in Hats;
Presents in Caps;
Presents in Brushes;
Presents in Mitts;
Presents in Hosiery;
Presents in Towels;
Presents in Pocketbooks.

Prices cut right and left to close out our entire stock and retire from business.

J. W. SPARKS & BRO.,

No. 24 Market Street, Maysville, Ky.

LOOK

Over your January bills and compare them with our Low Prices.

Just received, Country Maple Molasses, per gallon, only..... \$1.00

6 lbs. Hammar's Pure Buck Wheat Flour..... 25

1 lb. pure Gunpowder Tea, only..... 50

24 pounds good flour..... 50

1 pound-package Heekin's Manilla Coffee..... 25

4 pounds choice Head Rice..... 25

1 gal. Headlight Coal Oil, only..... 10

3 pounds best new Figs..... 25

3 pounds best new Raisins..... 25

1 three-pound can best Apples, only..... 10

1 doz. whole Pig's Feet, spiced and cooked..... 25

4 pounds Butter Codfish..... 25

1 quart best Butter Beans..... 10